

get the great white bullock-cart.⁴² The mendicant's acceptance of them with a blessing means that Kannon accepted the prayer. Giving a scripture is interpreted as adding wisdom to the path seekers by giving new seeds for good. Taking out used paper implies that good seeds of wisdom covered and hidden for a long time in the past will be revealed by practicing the good dharma. "I will visit other places for begging and come back here" may be paraphrased as "Kannon's boundless compassion will fill the world and save all sentient beings, and Kyōkai's wish will be granted with fortune and benefits given." "He does not usually beg food" means that Kyōkai has not sensed anything till he makes a vow. "Why is he doing it now?" may be interpreted that benefits will finally be given to him according to his wish. "He has many children" means that there are many sentient beings to guide and teach. "He does not have any ways to support them" means that those who lack potentiality are not oriented for enlightenment. "He is begging to support them" means that they are getting seeds in this world and heaven.

Again Kyōkai had another dream on the night of the seventeenth of the third month, in the spring of the second year of the ox, the seventh year of the Enryaku era.⁴³

In the dream, Kyōkai died, and his corpse was burned with firewood. Thereupon his spirit watched his corpse burn, but it did not burn as he wished. Therefore, he took a stick to skewer his corpse and broil it. He said to others who were burying their corpses, "Burn as well as I do." His legs, knees, joint bones, elbows, head and other parts were all burned and fell off. Then Kyōkai's spirit cried aloud, putting his mouth to the ear of a bystander to tell him his wish, but his voice sounded hollow and the bystander did not answer. Then Kyōkai thought that he could not hear his voice as the spirit of the dead was voiceless.

42. See *Myōhōrenge-kyō* (*Taishō*, IX, 12b-13c); Katō, trans., *Myōhōrenge-kyō*, 82-100; Kern, *Saddharma*, 72-76. This is the most famous parable of the *Hoke-kyō*: Once there was an old, rich householder who had a great mansion with one door. Suddenly his house was swept by a blaze while he was outside but his children were playing inside. In order to make them run out of the house, the father called them saying that bullock-carts, goat-carts, and deer-carts were ready for them. When they rushed out of the house safely, thanks to the father's skill in means, he gave them only bullock-carts, saying that he would give them only the greatest vehicles. In China this parable gave rise to a debate. One party maintains that the bullock-cart is *bodhisattvayāna*, the goat-cart *pratyekabuddhayāna*, and the deer-cart *śrāvakayāna*. (The house is the world of karma and samsara, and Buddha uses skillful means to save all beings.) Therefore, the bullock-cart is Mahayana, which the *Hoke-kyō* teaches. The other party says the bullock-cart and the great cart are different, and that there are four kinds of carts altogether. The above three are the teachings of skill in means and the fourth cart is the true teaching of Buddha.

43. 788, the year of his second dream.

44. For an interpretation of this dream, see Chap. I(1)a.

This dream has not been interpreted yet.⁴⁴ He only suspects that it is a sign of attaining longevity or an official rank. He hopes that by waiting he will learn the meaning of the dream in the future.

Then, on the thirteenth day of the twelfth year in the winter of the second year of the boar, the fourteenth year of the Enryaku era,⁴⁵ Kyōkai was given the Junior Rank of Transmission of Light.⁴⁶ In the fourth and fifth months in the summer of the sixteenth year of the Enryaku era, in the reign of the same emperor residing at Nara Palace,⁴⁷ a fox came to Kyōkai's room to cry every night. The fox also dug a hole in the wall of the hall built by Kyōkai⁴⁸ and entered inside the hall, soiling the seat of the Buddha with filth and crying in the daytime. Two hundred and twenty days or so passed, and Kyōkai's son died.⁴⁹

Again, about the eleventh and twelfth months of the sixth year of the hare, the eighteenth year, a fox cried, and at times the sound of a cicada was heard. In the following year, the seventh year of the dragon, on the twelfth of the first month, Kyōkai's horse died, and on the twenty-fifth of the same month another horse died. Accordingly, it is evident that an omen of disaster appears first, and disaster comes later. Kyōkai, however, has not studied the *yin-yang tao* 陰陽道 of Huang Ti 黃帝,⁵⁰ nor understood the profound truth of the Tendai Sage 天台智者,⁵¹ and he is stricken with disaster without knowing how to evade it, worrying and grieving without looking for the way to do away with disaster. We must work hard for discipline, and maintain a sense of awe.

39

On the Rebirth as a Prince of a Monk Who Excelled in Both Wisdom and Discipline¹

The secular name of Dhyāna Master Saka Zenshu 尺善珠禪師² was

45. 794.

46. 傳燈住位 *Dentō jū-i*; see Chap. I(1)a, n. 5.

47. 797, in Emperor Kanmu's reign. 平城宮 Nara Palace should read Heian Palace.

48. The translation follows the Maeda manuscript which has "wall" 私造壁堂, but other manuscripts lack the last character.

49. See Chap. I(1)a, nn. 22, 23.

50. 軒轅黃帝 Kenyōn Kōtei; 軒轅 Hsien-yūan is a name for Huang Ti, or the Yellow Emperor, which probably originated with his home district in Honan. See Chap. I(1)b, n. 52.

51. See Chap. I(1)b, n. 51.

1. Cf. *Fusō ryakki* (Shō II, Kanmu), *Genkō shakusho* (II).

2. See III:35, n. 18.

Ato no muraji 跡連.³ He was named after his mother's family, Ato no uji. In his childhood he lived with his mother in the village of Shikishima, Yamanobe district, Yamato province 大和國山邊郡磯城嶋村.⁴

After ordination,⁵ he worked so hard at study and practice that he excelled in both wisdom and discipline. He was respected by high and low and revered by monks and laity. He made it his vocation to preach dharma and guide people. Thereupon, the emperor appointed him chief executive⁶ out of respect for his deeds and virtues. This monk had a large birthmark on the right side of his chin.

In the seventeenth year of the Enryaku era, in the reign of Emperor Yamabe who ruled at Nara Palace,⁷ when Dhyāna Master Zenshu was about to pass away, a diviner⁸ was called to give an oracle about his life after death, as was the practice of the people at that time, by means of boiling rice.⁹ Then the divine spirit, having possessed the diviner, said, "I will enter the womb of Tajihi no omina 丹治比孃女,¹⁰ a wife of the emperor of Japan, to be reborn as a prince. You shall know his identity owing to the same birthmark as mine on the prince's face."

In the eighteenth year of the Enryaku era, after Dhyāna Master Zenshu had passed away, Tajihi no omina gave birth to a prince. As the prince had the same birthmark as the late Dhyāna Master Zenshu, he was named Prince Daitoku 大徳親王, Prince of Great Virtue. He died after three years, however. When the diviner was called, the prince's spirit said through the diviner, "I am none other than Dhyāna Master Zenshu. I have lived as a prince for a while. Hold a service and burn incense for me."

Therefore, it was evident that the Most Venerable Zenshu was born again in the form of a human being, a prince. This is the meaning of the saying in the Buddhist scripture: "Man is born in various families according to his status."¹¹

In Kamino district in Iyo province there was a mountain called

Iwazuchi-yama 石槌山.¹² The name was derived from that of the Kami of Iwazuchi who lived on the mountain.¹³ It was so high that ordinary persons could not reach the summit. Only men pure in mind and deed could climb up and live there.

In the reign of ex-Emperor Shōhō-ōjin-shōmu who ruled over the country for twenty-five years at Nara Palace, and also in the reign of Empress Abe who ruled for nine years at the same palace, there lived a monk of pure deed, studying and disciplining himself. He was named Bodhisattva Jakusen 寂仙菩薩¹⁴ and called Bodhisattva because his contemporaries, clerical and lay, revered his pure life.

In the second year of the Tenpyō hōji era, that is, the fifth year of the dog, the ninth year of the empress' reign, Dhyāna Master Jakusen realized he was about to die and put down his words to give to his disciples, saying, "Twenty-eight years after my death, I shall be reborn as a prince whose name is Kamino 神野; you may know that the prince is I, Jakusen."

Twenty-eight years passed by. In the fifth year of the Enryaku era, in the reign of Emperor Yamabe who ruled over the country at Heian Palace, a prince who was named Prince Kamino was born to the emperor. This is none other than present Emperor Kamino,¹⁵ who has been ruling the country for fourteen years.

Accordingly, we know he is a sage emperor. Then, how do we know he is a sage? People say, "The imperial law does not fail to kill a murderer. This emperor, however, makes us realize what Kōnin 弘仁, 'spreading benevolence,' the name of his era, means; he governs us, saving our lives by replacing killing with exile. Therefore it is evident that he is a sage emperor."

Some speak ill of him, saying that he is not a sage emperor. They say, "We do so because there have been droughts and plagues in the country during his reign.¹⁶ There have also been many disasters of heaven and earth,¹⁷ and famines.¹⁸ And he keeps hunting dogs, going out to hunt birds, boars, and deer. So he does not have compassion."

12. The highest mountain in Shikoku, situated at present Nii- and Shūsō-gun, in Ehime-ken 愛媛縣新居, 周桑郡.

13. On the top of the mountain there is Iwatsuchibiko Shrine where Iwatsuchibiko no kami (deity of rock and earth) who was born of Izanagi and Izanami is enshrined. See *Kojiki*, I (NKBT, 56); Philippi, trans., *Kojiki*, 55.

14. *Montoku jitsuroku* (Kashō 3: 5). 伊豫國神野郡 昔有高僧 名灼然 稱爲聖人 有弟子名上仙 住止山頂 精進練行.

15. Emperor Saga (786–842). A great patron of the arts who composed poems in Chinese, favored Kūkai, and was good in calligraphy. For Kūkai, see Chap. I(i), nn. 8, 89.

16. They occurred in Daidō 4, Kōnin 3, 8, 10, 11, 13, etc. See *Nihon kiriyaku*, *Ruijū kokushi*.

17. Typhoon (Daidō 4, Kōnin 4); flood (Kōnin 4, 5, 6, 7); earthquake (Kōnin 9).

18. (Daidō 5; Kōnin 3, 4, 8, 10, 11, 13, 14).

3. 阿都 (*Fusō ryakki*), 安部 (*Genkō shakusho*).

4. The northern part of present Sakurai-shi, Nara-ken.

5. 得度 *tokudo*; see Chap. I(i)c, for the ordination system.

6. 僧正 *sōjō*; see Chap. I(i)c.

7. 797, in Emperor Kanmu's reign. Therefore, Nara Palace is incorrect (see III.38, n. 47). *Fusō ryakki* dates his death in 796.

8. 卜者 *kamnagi*; see Chap. II(3)a, n. 124.

9. 飯占 *iura*.

10. A daughter of Tajihi no Nagano of the Junior Second Rank; in 797 (Enryaku 16) the Junior Third Rank was conferred on her, and she was made a wife to Emperor Kanmu.

11. *Abidaruma kusha-ron* (*Taishō*, XXIX, 124a). 人家 謂於人趣 生二三家 證圓寂.

Their charge, however, is not right. Everything in the country he reigns over belongs to him, and we cannot claim as our own even a piece of earth the size of a needle point. All are at the will of the emperor. How could we accuse him of such things? Even in the reign of the sage emperors Yao 堯 and Shun 舜, there were also droughts and plagues. So we should refrain from such abuse.¹⁹

POSTSCRIPT

According to what I had heard, I selected oral traditions and put down miraculous events, dividing them into good and evil. By conferring the merits obtained in writing this work on all beings who are going astray, I pray to be born in the western land of bliss²⁰ with them all!

DAINIHONKOKU-GENPŌ-ZEN'AKU-RYŌIKI

Volume III

Written by Monk Kyōkai of the Junior Rank of
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19. See Chap. II(2)a.

20. 西方安樂國; see Chap. I(1)a, n. 16.